

BLUE GRASS BLADE

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JAMES E. HUGHES Editor and Publisher

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Deify charity.

Try and practice love.

Men do not war upon kindness.

Don't try to monkey with your destiny.

Religion runs counter to the rules of Reason.

Every attempt to benefit man should be entitled to respect.

The Christian cross is more dangerous than the red flag.

Oppression is the cause of which discontent is the immediate effect.

It takes a wise man, a good man, and a kind man, to accept in full the principles and philosophy of Free-thought.

There is small danger that the Denver man who testified in court that he kissed his wife 40,000 times in two years was suing for a recount.

WHAT DOES SILLY BILLY SEE?

God Bless little Billy Sunday!

His appearance in the orthodox play just at the right time.

Sam Jones is now complacently viewing the tortures of the damned while revelling in the matchless splendors of a orthodox heaven; Parkhurst has lost the market; Comstock has got lost on a cold trail; and whoop-la evangelist was enjoying a much needed rest. In all the land there was none to offer an antidote for the religious enmity that had fallen upon the faithful. There was no spec, nor variety. The pulpit had grown dreadfully monotonous that the bulk of men and women took to tramping the green fields, indulging in an dualism and antithesis of CMFWYPPMFWYPP and auto-ride to the hills or serown down the boulders on the hand-bikes of a life. As a matter of fact we were all traveling the high road to Perdition, with full steam on, the throttle thrown wide open and no one to head us off. Heavens! Police.

Just as a creepy, darkening gloom had settled upon the hearts and minds of the American people, especially in the middle-west, up came Billy Sunday who fell at once to the rescue. He manned a salvation fire boat, hired him a gooly crew and went to saving souls from the lake of fire and brimstone at a cedar a throw. The term "throw" is used advisedly in Billy's case, for he fully capable of comprehending what it means. As a base ball player on a Vincennes City team, under old Pop Anson, we made a hit and his party was published in da papers. Catching "pop-ups" and "flies" and heading off a "bunt" did not satisfy Billy's craving for the long green with a little noterity, so Billy gave the diamond, the old fashioned way. Billy readily discovered that more dollars could be brought to his bank account by catching sunmers than by catching balls. So instead of working for Pop Anson he is now working for god, the one in whom Americans have learned to "trust" most. Thus it came to pass that Billy hooked his white sox, bought him a bibble, traded his padded knee breeches for a pair of long, black ones, took off his sweater ad substituted a chocker for it and the transformation was complete. From a banger of balls Bill became a banger of bibles. Billy could now see things in a vastly different light. Bibles do not break the fingers, they only break hearts, but Billy did not care for that. The long green was too attractive and his own heart grew caloused.

In his new role Billy is a startling success. The manager has tried him out and says Billy will do.

Billy now sees strange things and he does strange things. We are, therefore, prone to suggest:

"What does silly Billy see?"

Three in one,

And one in three,

And one of them has died for me."

But this is not all that Billy can see. When the average preacher talks only of a trinity Billy turns it into a complete quartette and insists that the devil shall not be given the marble heart. Not if Billy can help it. Billy maintains that he is on very intimate terms with Lucifer and knows just to a dead moral certainty what the old guy is after. As a slinger of slang he has Sam Jones twisted to a frazzle and makes his memory but a grease spot in the annals of time. Billy knew what the man on the coaching line could do when he made up his mind and profiting by such an experience he starts out by giving the other fellows the razzle dazzle.

Lindsay Denison, writing in the American Magazine, undertakes to give Billy a puff and bring him out as the one miracle worker of the age in which we live. Not that Billy can turn water into wine but that he is making more "Christians" than all the other preachers in the middle of west put together. The writer does not make any pretense of giving his approbation of Billy's style, but he excuses him on the ground that he is "doing god's work" and making a success of it. From his quotations of Billy's sayings we take the following:

"The Devil isn't anybody's fool. Lots of men will tell you that there isn't any Devil. That he is just a figure of speech, 'a poetic personification of the sin in our natures'. People who say that—and especially the sneaking, time-serving, hypocritical ministers who say that—are liars. Liars! Liars! They are calling the Holy Bible a lie. I'll believe the Bible before I believe Old Mother Eddy and a lot of time-serving, tea-drinking, societified, smirking ministers! No sir! You take God's Word for it: There is a Devil.

"Oh, but the Devil is a smooth guy! He was, in the lifetime of the Saviour, and he is now. He is right on his job all the time. Just as he appears to Christ in the wilderness he is right here in this tabernacle now, running around up this aisle and down that, trying to make you sinners indifferent to Christ's sacrifice for your salvation."

Gr-r-eat and galorios is Billy Sunday! Penetrating the profound mysteries of the universe, having mastered the cosmic cause and end and solved the riddle of the ages, Billy has arrived at the conclusion there is a "devil" and that he isn't anybody's fool." Splendid! Keep on Billy and you will be given a seat near the throne in the sweet bye and bye. Of course, it was but natural and inevitable, that Billy should acquire the habit of denouncing those who do not agree with him as "time-servers, hypocrites and liars" for that is one of the fundamentals of the profession and the sooner a new person falls to the habbit the quicker does he get there. And it is extremely refreshing to learn, from Billy, that the devil is a "smooth guy." But for this piece of startling and important information the world might have gone on believing in its ignorance, that the devil was merely an ordinary sort of an individual and hardly next to his professional game. When a man can talk this way he does not have to inform his hearers that he would rather "believe the bible than believe Old Mother Eddy" for could Billy bring himself to those intellectual heights where he could discern that there is more in this universe than "devils" and "bibles" he would travel far beyond the realm of Mrs. Eddy, and not being there, not having reached it, he naturally prefers the bible. Most fools do and Billy is no exception. His reference to the lady in question as "Old Mother Eddy" would suggest that his Christian charity has grown worse for wear since he left the demand for the pulpit and that his milk of human kindness has turned into limburger cheese. But Billy is on his job. We read—

"The invitation for Sunday to come must be signed by the ministers of all the evangelical churches; they must agree to close their churches and devote all their energies to work in harmony and to abstain from everything in nature of sectarian diversions.... Having received the joint invitation of the churches, he exacts material guarantees that the revival shall not be hampered by the constant whine of money-begging for its support.

Billy has an eye strictly to business. When he visits a town all the other preachers must join and close up their gospel shops so that Billy can have the crowd all to himself. That the meetings are not to be hampered by a constant "begging for cash" is another rung in Billy's ladder by which he gradually works up to the climax. That climax comes on the closing night of the show when Billy, himself, begs for cash, all for himself, with no other hand in the bag. To take up collections other nights would impair the finale, the last act. So Billy decrys passing the hat until it comes to his turn. To quote again Billy goes after the coin in a way that would make Sam Jones blush for shame and cowardice, for we are told he says:

"Give what you want to," he says. "Give as much as you think I have done the town good. I can get along if you don't give a cent, because lots of people have been more generous than I deserve. I think that the people who work for Christ ought to be enabled to live as well as those who work for the Devil. But that's up to you."

Under the circumstances do you think the Blade is thoroughly justified in exclaiming—

God bless Billy Sunday.

A FUTURE LIFE

The Blade is in receipt of a well written volume by Singleton W. Davis, editor of the Humanitarian Review, upon the subject of a future life, in which

the author reviews the question from a variety of new-points and arrives at the very logical conclusion that there are no proofs of any future life wherein individual consciousness and entity can be maintained. He further concludes that even if there be a future life, of any kind or character, serious doubts must of necessity exist concerning its supposed beneficial influences upon the race, collectively or individually.

In this the author is amply sustained by all the evidence of all the ages. Even the most ardent believes in a future life, by their admitted acts, express doubt and uncertainty, acknowledging that a future life can at best, be but a theory, a supposition inferred only by the desire of some, a vague mysterious guess. Of the millions who have crossed the mountain peaks that divide the valley of light and life from the realm of darkness and death, not one has been permitted, by backward look or sign, to divine the secrets of the coffin and the shroud. Superstition may continue to build their fanciful and impossible realms of supposed bliss, but it is both a reasonable and physical certainty that they will never be inhabited. Religious systems may move the heart of man with fear, fill it with dread and torments, but the question of that future life remains to them that inscrutable and unfathomable mystery it was in the day of the dawn of human intelligence. To the Freethinkers the idea of a future life presents an entirely different aspect. To him it is desirable only on the condition that he be made a happy one for all. Perpetual happiness without pain being an impossibility the Christians view is at once discarded.

The author, however, does not rest content, with merely exploding the orthodox notions of a future life, but he takes up so-called spiritual phenomena, discussed it from a philosophical and scientific standpoint, calling to his aid the mechanical and chemical forces of nature, even wading through the idiosyncrasies of reincarnation and resurrection until a vast field of thought has been covered.

The book, concise, the argument thorough and the conclusions complete. It consists of 174 pages and is divided into 12 chapters. It is handsomely bound and should have a wide circulation among thinking and reading people.

MARRIAGE AND DIVORCE

IN GREAT BRITAIN

Half a century of discussion and agitation has at last, wrought a change in the English law which now permits a man to take unto himself a number of wives without being compelled to change his mother-in-law with each new matrimonial deed. In other words, that which the church and bishops have fought again so long, the leg i right of a man to marry his deceased wife's sister is now the law and it has been enacted a bitter and strenuous opposition from the church.

Without any calculation as to

number of such marriages that may follow or in

any course of human event, the new law, being retroactive, that is, reaching back, has legalized a large number of such marriages that had been contracted in spite of the English law and this is what the church is still making a big row about.

Recognizing the impossibility of securing the solemnization of a marriage with a deceased wife's sister, not a few of the so-called nobility, desiring to consummate such a marriage, repaired to the continent of Europe, some came to America, where the law permitted and recognized such marriages and having contracted it, returned to England only to be made the recipients of a social ostracism which the church encouraged as a means of keeping down any infraction of the law. This brought on a hostility. Admitting the right of the church to rule in spiritual matters many denied its asserted authority, in matters more mundane. In this manner did the real antagonism begin to creep in and it was not long before that a large class denied all authority to the church and after a long, bitter and vindictive struggle the anti-churchites won the day by carrying through both houses of the British parliament the bill which now makes marriage with the sister of a dead wife legal.

According to well-authenticated reports the church not in a humor to recognize and acknowledge the new law. Threats are still being made and the church organs in England, in cluding some of the daily newspapers, are, it seems, urging the established clergy to refuse to solemnize such marriages in spite of the law and the popular demand. The argument offered in behalf of such a procedure is, in effect, that the prohibition of such marriages has the sanction of the centuries behind it, being practically taken from the Levitical code. Basing its argument upon the dry-rot of the past, seeking shelter in barbarous antiquity, the English church insists that such a law will lessen the purity of the English home and threatens the sanctity of English home life.

What great evil can possibly exist in the marriage of a man with the sister of his dead wife? If the tie is worthy of recognition at all it is certain that a sister will be more kindly disposed towards the offspring of the dead woman which she had, unhappily, left behind. Greater evils afflict the English home life than the marriage of a deceased wife's sister. The difficulty and enormous expense incurred in obtaining divorce has done more to lessen the sanctity of marriage in England than all other causes combined. It is a matter of common knowledge that thousands are simply coexisting with each other, me abandon their wives and wives their husbands, to "take up" with other men and women with whom they are unable to marry and innumerable children born of such liaisons are roaming the streets of Christian Eng and even to this day. Could the Britisher now go one step further and make divorce as easy and as cheap as marriage there would be more purity in the home

life of the country and fewer illegitimate?" The blade simply means children born without the actual sanction of the "law and the church" but recognizes that no matter how or under what circumstances a child is born into the world he is just as good as any other child who might have been born in wedlock.

The opposition of the church to the new law and its threat to make all who take advantage of it social outcasts, is merely the straining at a gnat and swallowing a whale circumspect. In an effort to preserve its usurped authority over the people, it would enforce a law that was born in the cradle of a marauding barbarian and refuses to countenance another law, which, if the British parliament would but enact it, would clear up the social atmosphere of English life as no other law could or would do. What England wants and needs, in spite of its intellectual attainments, its greatness and power, is a popular divorce law that would grant legal separation in cases of marital misery to the poor as well as to the rich. In England divorce is now practically prohibited to the poor. True, the law, as it is written, is for all alike, but it is so written that the cost of prosecuting a case through the courts would require a life of toil on the part of the poor to pay it. In other words divorce in England is only for the rich, no relief for the poor.

That the church in England intends to refuse recognition to the new law may be gathered from an editorial utterance by the Saturday Review, published in London, admittedly a church organ, which says:

"Any clergyman who should be base enough to marry one of these marriages ought to be treated as a leper by the whole body of the church. Persons, too, who make these marriages need not be recognized socially. If the law can validate marriage with a deceased wife's sister, it cannot compel us to have social dealings with those who have done this thing. The resources of the church are not exhausted with the passing of an act."

Hence the same old cloven foot. When the law is for the church all are enjoined to literally obey it.

When the church will not like the law the church will refuse to recognize it and would taboo all who sought to take the advantages offered by the law.

Setting itself up as superior to the law, the law making power and the people, the church towers in tyranny and hate, thereby manifesting a strange consistency with all its past history. It is because of such policies that the church has grown in disrepute, lost its power and is passing into antiquity.

In the case of a wife's sister there was absolutely no tie of consanguinity, suggestive of incest, and the tie, in such cases, of affinity, is so slight that it is scarcely worthy of notice. Doubtless the great majority of men will not want to take advantage of the law. Those who do will be found among the plutocrats and not among the poor.

For the "rich" who will not care to pay the bill of money and estates by intermixing with other female members of the "dead" wife's family. The poorer classes in England do not care a continental damn about the new law. It was not enacted for their benefit and very little benefit if any will accrue to them by reason of it.

THREE IRREVERENT QUESTIONS.

The Blade's editor, along with other persons willing to assume the burthen, has been requested to answer a number of questions propounded by a correspondent relative to Genesis and the statements alleged to have been made "in the beginning," when the Creator made up his mind to embark in the business of world-making.

It is no light task. Although the interrogatories appear to be the essence of simplicity, yet they are more difficult than a proposition in Euclid, or algebra, to a child of four years of age. Naturally, the Christian could answer them easily at the first blush, but if he undertook to essay the task he would discover that he had been a fool for rushing in where the angels fear to tread.

Genesis, 1st chapter, verse 3, reads: "And God said, Let there be light; and there was light."

Our correspondent now wants to know who was present at the time those words were uttered.

From the text of the story the supposition is that just before the words were uttered was nobody present but God and the dark. The further supposition is that just after the words were uttered there was nobody present but God and the light. According to this viewpoint God must either have been talking to himself, or he must have been talking to either the dark or the light. Of course, the Christian would have us infer that the other two persons in the "trinity" must have also been present and he could have been talking to them, but when we consider that the book of Genesis is a Jewish account of something that never occurred, that the Jews, being unitarians, pure and simple, had no trinity, the other two parts of the Godhead did not then exist and the inference would not be justified from the text. It is possible that God might have been talking to himself. Many idiots do.

There being only dark and light present, either could possibly have a record of the interview or write down just what occurred. The book giving the record is supposed to have been written by Moses, but as he was not then upon the earth, somebody must have told him about it, and he is as unfortunate in the opening chapter as he is the closing, where he writes the full account of his own death and burial.

Again, to whom was he speaking when he said let us make him in our own image?

We will have to give it up. The use of the word "our" would imply that there were more than one person, or God, present, for the inference is plural. Even Moses does not venture to make a guess at the subject. Assuming that man was made in "our own image," we are again forced to the view that

BIBLE

(Continued from first page.)

ized version at all) are seldom referred to in the New Testament except in the book of revelation, where the "beasts" furnish a useful apparatus of damnation and general uproar. The original Christian gospel made no provision for any such systematic culture of generous feeling towards animals as now forms a noble element in the moral life.

Nothing can exceed the stupidity of the Christian plotters that the Bible did not set forth as supply programs on these themes of politics and social reform; and therefore must not be held accountable for gags and silences. Why elevate the book at all to such an absurd position? How is it possible a miscellaneous compilation of ancient literature could reveal to twentieth century people the solution of its economic and intellectual problems? In face of such a ridiculous claim we are bound to attack the inadequacy of the Bible. Otherwise, I for one would gladly abstain from such criticism, and should no more care to impeach Moses for ignorance of geology than I should wish to censure Aristotle for including slavery in his social system.

WORLD'S

(Continued from first page.)

only accelerated his own unavoidable extinction.

At bottom, Mr. Collier is probably a Pantheist of some kind, for he employs the "Divine Nature" and the "essence of things," as identical terms. But since the "essence of things" is absolutely unknown and possibly unknowable, what on earth can the adjective divine denote? If you take away from them their absolute meaning, nothing remains! Things and their essence are of necessity indistinguishable, even in thought. To the Pantheist, therefore, Nature and God are synonymous words, and consequently, so are natural and divine. What is fainted, then, by applying to Nature the adjective divine? It only lands us in the nonsensical tautology involved in saying that Nature is natural. It is true that when the theologians call Nature divine, they mean that at the core of it there is what they describe as a purpose of infinite love, but if Nature is to be judged by its ends, then it is infinite hate, also. If at the heart of things there is any emotion at all, it must be admitted that malvolence is quite as much in evidence as benevolence.

This is the conclusion to which we are forced by Mr. Collier's essay. Indeed it is Mr. Collier's own conclusion. The God of the Christians is a deified man. That it also Mr. Campbell's conclusion. But it is a conclusion which strips Christianity of every claim to be a revealed religion, and which justifies the Secularist interpretation of Nature. And it is a conclusion from which there is no possible escape for those who conscientiously study the comparative history of the world's deities.

STILL

(Continued From Page One.)

Jewish Jehovah, and who is exposing the imperfections of the latter, to the same degree. It is the inflexible, implacable enemy of success, which even succumbs to its onslaught and which it buries in the dust of despair never to rise again.

Poise is necessary for the well-being of man. It develops and at the same time controls and keeps the lever of mental equilibrium so adjusted in its proper place that the balance wheel will not get out of running gear to the wrong side.

The man who worries is self-centered, never balanced, never at his best. Mental anxiety takes away vitality and push and leaves lassitude and languor behind. It deprives manhood of virility, whereas the self-poised man has confidence in himself to dare and do; he never wabbles or staggers from side to side, but pushes ahead straight in a straight course, keeping his destiny ever in view.

They who believe in themselves who are conscious of their own force of character, of brain, and of body, touch the wire of infinite power and can accomplish that which would be impossible to those who lack the vital energy which waits on self-concentration and knows not worry. There is enough of this vital energy wasted in useless, harmful worry to run all the affairs of the world.

Troubles, sorrows, misfortunes, and gloomy fore-bodings come home to roost; they love a dark perch and this is what they can find readily in the "brain" of the weak, timid, indecisive, and vipers, love dark corners and avoid sunlight; let in the health giving, disease destroying, bright, and beautiful rays and they scamper to

their holes, there to remain in the darkness until the light is gone. Let in the rays of light, of hope, of trust of confidence to your brain and they will dispel the ill-omened ghosts of worry which have taken up their abode there; they will lighten it and orientate it, giving birth to harmonious, healthy thoughts which shall invigorate both mind and body clear the way of every obstacle which lies in the path of success. Bright, hopeful thoughts, belief in one's ability to succeed, will insure success.

Complain of your hard luck and you will poison the atmosphere of your surroundings by pictures of failure which you create in your mind. You can't plant nightshades and grow roses—like produces like. Sow seed which will produce plants always gives a ripe fruit, and a abundant harvest. We often anticipate disasters that never come. Worry breeds fearsome things, but they only exist in the mind and never can materialize untried unless curtailed into life by discontent, despondency, and despair. Then the disasters that are dreaded come, because worry and anxiety have so enfeebled the powers of the mind, so lowered the forces of resistance, that their victims fall to earth when they might easily have conquered their foes.

Enter into no thought of defeat, marshal your forces, put them in charge of those three invincible officers—"I will," "I can," and "I must,"" and you need not fear but you will win a glorious victory and plant your standard on the sun-kissed heights of success.

Put all your past failures behind you; forget them, let the dead pass, bury its dead, don't grieve over spent milk, the water that is past never will turn the mill, yesterday's flowers never will bloom again, to-morrow's apples will not bear fruit, the spoken word can't be recalled, and the hour glass of time when its sands are run never can be refilled. The past is behind, the future ahead. Forget the one, look with hope to the other. It is as important to learn to let go as it is to hold on. Let go what can't help you, cling to that which can. You can make the future bright and happy if you will trust your self to do so. Think success, read success, believe in success and success surely will be yours. All the great men and women who have accomplished mighty deeds and benefited the world have been firm believers in themselves. In their lexicon was not found the word "fear"; because they believed in God and kept ever in sight the shining goal of success which they reached by faith and hard diligence and perseverance, and above all confidence in their own powers. Emulate them and you will succeed.

GOD

CANNOT BE KNOWN

Under the Law of Development Even
God Must Submit to Extinction
as Only the Fittest can Survive.

(By J. T. Lloyd)

In London Freethinker.

There has always been a god of gods, though in the fierce struggle for existence, the weaker and less adapted have invariably gone.

Gods and Demons also in Israel, there were deities many, with this now and this still now occupying the supreme place. Jehovah mounted his giddy throne through rivers of blood, and manured to retain it only through endless struggle. Not a single god has ever had an easy time of it. The Rev. Dr. Rashdall objects to the Second Commandment because it represents Jehovah as "a jealous God;" but is the Oxford divine not aware that, not only this commandment, but the whole of the Old Testament attributes? To get rid of the teaching of the Second Commandment, if possible, they throw fully two-thirds of the Bible overboard. There are three distinct stages in the history of Jehovah. At first, he is simply one among many, all of whom are apparently as real or as false, as himself. He appears next as the chief of a great host, and is distinguished as "God of Gods, and Lord of Lord of Lords." During these two stages, Jehovah is represented, not as more real than other divinities, but merely as more powerful and successful in war.

The discovery of the old city founded by the Amorites—Gezer—and the explanation of a barbarous custom practiced among them of sacrificing infants, was brought about by the most chance. It is a romance of modern archaeology.

One day the great French antiquarian Pro. Charles Clermont-Ganneau was cursorily reading an Arabian history. He came to a passage describing a raid on the coast plain of Palestine. The history said that the Governor's lieutenant had pressed him from the town of Ramle, and that the Governor some hours later followed until he came to the "mound of Gezer."

comes a source of danger to the elder. The most interesting and significant fact, in this connection, is that every deity begins his career either as a corpse, a ghost, a shadow, as some natural object artificially endowed with personal life. Now, Jesus, at first, was merely a man of superhuman endowments—a man to whom all others were men. Then he was regarded as an extraordinary man—a man clothed with supernatural power. Next it was felt that such a man must be more than man. From this conviction there naturally sprang the belief in his Virgin Birth and Resurrection, the Resurrection being doubtless the first of the two in the order of time. By degrees, Jesus becomes very God of very God, and gets to mean practically much more to his disciples than either Father or Spirit. Indeed, early in the Middle Ages, a Christian Father, Son, and Spirit, these three; but the greatest of these is the Son."

According to Mr. James Collier of Sydney Australia, in the current issue of the Hibbert Journal, Christianity means the ascendancy of Jesus as an object of worship. He says:—

"The God of Christendom is he who became the God of Abraham, Isaac, and Jacob. There is evidence that this view is erroneous. Christianity is predominantly the religion of the East. Far more in the background of existence there may be a power answering to Indian Brahmas or Greek Kronos and conceived as God the Father. But the working, ever-living, and ever-acting Deity is Christ. He is the creator and preserver of the world, the ruler, redeemer, and judge of men. He and no other is worshipped as God, hymned, prayed to, invoked. To him have been transferred the attributes of Jehovah and no other is the Christian God."

The object of Mr. Collier's brilliant article is to develop and defend that proposition, and it must be admitted that, on the whole, he makes a fairly good case for it. But there are formidable difficulties in the way. One difficulty assumes the form of Augustanism. Augustinus was a great man of genius, who, in his day, was on the Church to this date. Well, this illustrious Father was a Calvinist, an immeasurable superior Calvinist to Calvin himself; and Calvinism is nothing but the Old Testament Judaism with the sacrifice of Christ substituted for that of bulls and goats. Because of this substitution, Calvinism is a far more savage and cruel religion than Judaism ever was. The sovereignty of the Calvinstic Deity is indescribably more brutal an arbitrary than that of Jehovah. The difference between the two is that the God of the Old Testament Judaism with the sacrifice of Christ substituted for that of bulls and goats, was the dominant doctrine throughout the Dark Ages! This sovereign God, this horrid divine monster, was believed to be at enmity with mankind, or to be an infinite flame of wrath ever burning fiercely against them; and Christ was welcomed and adored as the one sacrifice that annihilated the enmity and quenched the wrath, and brooded the two parties into harmonious union. Mr. Collier admits that this loutsome conception of God was always in the background; but its presence even in the background makes Christ more of a fugitive than a conqueror than an object of worship. Take Thomas Aquinas, the greatest theologian of the thirteenth century, and it will be seen that to him Christ's sacrifice was "an equivalent for the dishonor God has suffered" through man's rebellion, "a complete compensation" without which reconciliation to God was impossible.

"The iniquity of the Amorite is not full."

Children were taken to be slaughtered in what was known as "The High Place." This consisted of five parts; the altar itself, the standing stones, the pillar for ceremonial washings, the sacred cave, and a depositary for refuse.

The High Place itself was situated on a small hill in the great Valley of the Hinnom. The altar was only a pile of earth, or at best only a pile of rocks. The standing stones were placed around and around the altar so as to give it the appearance of a circle. The first worships were held in forests by these people, or in the Astarte, as the forest was called, and the standing stones later typified the trees, in the ceremonial laver the father washed before he gave his child up to sacrifice. In the sacred cave the ashes and funeral fagots were kept.

The High Place was the mecca for worship for all the country around. On the day that the eldest born was a week old, its father took it to the altar at Gezer.

METHODS OF SACRIFICE.
Investigations show that there were three general ways by which a child could be offered up. The first was by burning and putting the ashes in the sacred cave; another way was by shutting the child in a stone jar and sealing it. Other jars containing food for the child in the other world were placed near it. The third manner in which a child was offered up was for the father to cut it in two with his hands.

Dissenters with the Bible have held for many years that children were never sacrificed, and that the Lord's injunction against such a practice was unnecessary, and that there were very few such people as the Amorites. But under Prof. Clermont-Ganneau's spade it is indisputably shown that there was such a people who indulged in such a practice.

The thought struck him that Jezar was almost the Hebrew word for Gezer. So strong that the professor's desire to go to Palestine, and near the border between the land of the Philistines and Judah, he found a place known as "Tal-takka." He got off the ground and pointed the site to the daughter, one of the queens of Solomon. It was at this town that David in his pursuit of the Philistines stopped. But agnostics, since the exact location of Gezer could not be determined, were prone to doubt that there ever had been such a city, as well as the custom of child sacrifice.

SANK OUT OF HISTORY.
The Amorites were the immediate successors of the cave dwellers in Canaan. The city of Gezer was founded by them as early as 500 B. C.

Where they came from, or what has become of them, no antiquarian is able to say. The first authentic record of the strange people is in 330 B. C. under the rule of the two kings Simon and On. Even at this time the horrible practice of offering up infants was going on.

There have been three distinct steps in worship. The earliest peoples held sticks and stones divine. Then the later, as exemplified by the Amorites, they gave their own children up in sacrifice. A final step was reached when animal sacrifice was brought about.

The Amorites had a sun-god, known as Molech to whom they gave the eldest son. An altar called "The High Place" was set up for the sacrifice of children. The investigations carried out through Prof. Clermont-Ganneau by the Palestine Exploration Fund of London reveal how this worship was made, and even show the bones of infants sacrificed on the funeral pile.

The custom was so cruel that the Lord commanded Moses to guard his people against it. The passage is in Leviticus 23: 21:

"And thou shalt not let any of thy seed pass through the fire to Molech."

The Amorites were a great nation, who, in the days of Josiah, when the great prophet put an end to it. He, with his own hands, tore up the altars on which the children were slain. II Kings 22, 19, gives the account.

THE FIRES OF MOLECH.
"And in His [God's] defense, Togeth, which is in the valley of the children of Hinnom, that no man might make his son or daughter pass through the fires of Molech."

It was in the Valley of Hinnom near Gezer that the great altar of The High Place was located. It became notorious for its cruel practices, and was a symbol of cruelty. It so impressed itself upon the people that the Talmudists thought that hell itself was in the mouth of the Valley of Hinnom.

The iniquity of the Amorite is not full."

Children were taken to be slaughtered in what was known as "The High Place." This consisted of five parts; the altar itself, the standing stones, the pillar for ceremonial washings, the sacred cave, and a depositary for refuse.

The High Place itself was situated on a small hill in the great Valley of the Hinnom. The altar was only a pile of earth, or at best only a pile of rocks. The standing stones were placed around and around the altar so as to give it the appearance of a circle. The first worships were held in forests by these people, or in the Astarte, as the forest was called, and the standing stones later typified the trees, in the ceremonial laver the father washed before he gave his child up to sacrifice. In the sacred cave the ashes and funeral fagots were kept.

The High Place was the mecca for worship for all the country around. On the day that the eldest born was a week old, its father took it to the altar at Gezer.

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How he Killed the King.

The Bible tells how Joshua killed the king of Gezer, King Horam, in Joshua 10, 33, 11, 12. The town at the time according to the account was almost destroyed. Later Pharaoh razed it to the ground and presented the site to his daughter, one of the queens of Solomon. It was at this town that David in his pursuit of the Philistines stopped. But agnostics, since the exact location of Gezer could not be determined, were prone to doubt that there ever had been such a city, as well as the custom of child sacrifice.

All parents at the time of the rise and prosperity of Gezer were accustomed to purify their children by passing them through the fire of Molech. The father stood on one side of the fire on the altar and the mother on the other. The father took the child, and passed it through the flames and smothered it to the mother.

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BY JOHN F. CLARKE.
Mrs. Thomas Ryan, whose husband was mixed up in the insurance fraud in New York, not long since, has been made a countess by the Pope.

She has given a large sum of money to the church to the extent of \$100,000. It strikes me that she would have had a damned sight more to count if she had left the church and the Pope alone.

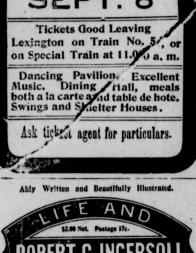
Mr. Ryan, according to his wife, means to give a lot of it in a "charitable manner." She, regardless of "taint," and gives the lady the title of Countess. The New York papers speak of the Pope having tendered a delicate compliment to her in the throes of hatred to titled nobility. Mr. Ryan was offered a title, but was refused. As the husband of a Countess, he will be of little ac-count. If Mr. Ryan gives half as big a tip to the Herald College, he can get King Ed. to hit him a whack on the shoulder and become a Knight of the Garter or the Corset or the Clunies.

King Ed., by his apprenticeship in the title of Prince of Wales, fitted himself eminently for giving titles and information in the under-garment line or Mr. Ryan can go to Ireland and an O' to prefix his name with.

The Countess O' Ryan, by Grace of God and Joe of Naples, will be a fine title and will look better than Biddy Ryan, money makes one more go and the titles come. If Mr. and Mrs. Ryan have any money, not otherwise squandered up to come, it will be just as well to them to buy a ticket to Rome and pass over to the Eternal City and enjoy the Ecclesiastical nick name that Pious has given them.

The only person that Countess O' Ryan will outrank in this country is Captain Gibbons. He will have to give up his title, but he has a large savings account from an insurance company and giving it to the Catholic Church is robbery. Paul to Peter. Casting \$5,000,000 worth of bread upon the water and getting an empty title is a poor way of getting an hundred fold return after many days. "The old time words used to salute each other with: Brother we are mortals." When the Vatican intimates pass each other three times, wink the other eye and say: "What fools these mortals be."

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